Between Uncovering the Truth and Riding the Wave:

The *Ḥaqīqah* [Reality] and *Zayf* [Falsity] of the *Daʿwá* [Claim] of Moḥammad b. Hādī al-Madkhalī

عامله الله بعدله

Shaykh Bilāl b. ʿAbd al-Ghānī as-Sālimī

{حَفِظَهُ اللهُ}

SALAFĪ REFUTATIONS

SR

1447H

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Introduction

This refutation is of great importance, not merely because it responds to a particular individual or a passing controversy, but because it addresses a pattern of misconceptions, analytical failures, and methodological errors that repeatedly arise whenever tribulations descend upon the Muslims and disagreements intensify among them. In such times, many people lose their balance in judgment. They fail to distinguish between principled refutation and partisan agitation, between sincere clarification and personal score-settling, and between partial agreement in some details and full agreement in foundational principles. It is therefore necessary to bring matters back to their proper scales, to restore concepts to their rightful places, and to clarify the truth with precision, fairness, and fidelity to the *Salafī Manhaj* (methodology).

The importance of this text also lies in the fact that it does not emerge in a historical vacuum. Rather, it must be read against the background of an earlier and well-known tribulation whose roots go back to 2016/2017, when Moḥammad b. Hādī al-Madkhalī launched a fierce and disruptive attack against our *Aʾimmah* (Imams), *Mashāyikh*, teachers, and preachers. That episode was **not** a minor disagreement, **nor** was it an isolated personal dispute. It became, instead, a **major** *Fitnah* whose effects spread widely, causing confusion among many people and contributing to division, polarization, and serious methodological distortion in the way people assessed loyalty, criticism, leadership, and scholarly authority.

It should also be noted that this treatise was authored by Shaykh Bilāl b. ʿAbd al-Ghānī as-Sālimī as a direct response to Moḥammad b. Hādī al-Madkhalī in light of the ongoing refutations directed by the scholars against ʿArafāt, Shaykh al-Bukhārī, and their associated circle. The attempt by Moḥammad b. Hādī al-Madkhalī to position himself within this unfolding *Fitnah* is not incidental, but rather rooted in his prior dispute with them, which he now seeks to leverage by presenting the current wave of criticism as a vindication of his earlier stance [*Mawqif*].

For that reason, any later claim, posture, or attempt at retrospective self-vindication must be examined in light of that earlier history and not in isolation from it.

This present refutation is therefore valuable because it helps expose the error of flattening complex realities into simplistic slogans. It demonstrates that not everyone who opposes the same individuals does so from the same principles, nor does every apparent overlap in criticism amount to validation of an earlier *Fitnah*. One of the recurring mistakes in times of turmoil is that people imagine that a later convergence in some names or events automatically proves the soundness of an entire prior campaign. This text dismantles that **false** inference and reminds the reader that *Ahl as-Sunnah* judge by *Uṣūl* (fundamentals), by context, and by justice, not by opportunistic alignments or emotional impressions.

It is also important to note that this document is not intended as fuel for factionalism, nor as an invitation to emotional partisanship. Its purpose is clarification, preservation, and methodological discipline. It seeks to

aid the reader in understanding how the people of *Sunnah* are to approach disputes, how truth is to be separated from distortion, and how one must resist the temptation to turn every disagreement into a crude binary in which all parties are treated as though they stood upon the same basis. The author's concern throughout is not merely to rebut, but to educate, to distinguish, and to restore proportion where proportion has been lost.

In order to further benefit the reader, an appendix has also been added to this document containing a biographical profile of the *Shaykh*, Bilāl as-Sālimī. This biography was compiled by another brother who is not officially associated with us. Nevertheless, we found it beneficial to include it here because many readers may not be familiar with the background, scholarly formation, and intellectual profile of the *Shaykh*. Including this material helps situate the text more properly and gives the reader a fuller sense of the man behind the refutation, his scholarly orientation, and the context from which this contribution emerged.

We ask Allāh to make this effort beneficial, to grant the reader fairness and insight, and to protect us all from confusion in times of *Fitnah*, from injustice in judgment, and from speaking about matters of religion without knowledge.

Team *Salafī Refutations* (part of *Dār as-Saʿādah*)

Monday 25 *Shawwāl* 1447H — 13 April 2026

Short Biography of Shaykh Bilāl al-Sālimī

Name and Lineage

Abū al-ʿAbbās Bilāl ibn ʿAbd al-Ghanī ibn ʿAbd al-Ḥamīd ibn ʿAṭiyyah ibn Ibrāhīm Abū Hilāl al-Hilālī al-Sālimī, al-Iskandarī.

Birth and Early Life

Shaykh Bilāl al-Sālimī was born on 21 July 1970 and was raised in his father's home in the village of as-Sālimiyyah.

From an early age, he had a strong inclination toward adherence to the Sunnah. Before reaching the age of twenty, he had already committed himself to following it and began regularly attending gatherings of knowledge around 1990.

Pursuit of Knowledge

In 1997, he traveled for ʿUmrah, eager to meet the scholars of Ahl al-Sunnah, most notably Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn. He attended one of the Shaykh's lectures in Jeddah, met him personally, and later attended his lessons in al-Masjid al-Ḥ.arām. These encounters greatly intensified his desire for knowledge and structured study.

In 2000, during another ʿUmrah journey, he met Shaykh Rabīʿ ibn Hādī al-Madkhalī, who further clarified to him—both deeply and comprehensively—the principles of the Salafī methodology.

Studies and Formal Education

The Shaykh resided in the Kingdom of Saudi Arabia for an extended period, studying in several major centers of learning, including:

1. Four years at the Grand Mosque of ʿUnayzah (al-Jāmiʿ al-Kabīr), studying with senior students of Shaykh Ibn ʿUthaymīn.

2. Dār al-Ḥadīth al-Makkiyyah, where he studied under prominent Salafī scholars, foremost among them Shaykh Muḥ.ammad ʿAlī Ādam al-Ithyūbī.

3. Imām Muḥammad ibn Saud Islamic University, Faculty of Sharīʿah, where he completed a Bachelor's degree.

His Teachers

Shaykh Bilāl studied with more than two hundred of the Mashayekh, among the most eminent and influential in his scholarly journey were:

- Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn
- Shaykh Aḥmad ibn Yaḥyā al-Najmī
- Shaykh Zayd ibn Muḥammad al-Madkhalī
- Shaykh Ṣāliḥ ibn Fawzān al-Fawzān
- Shaykh Ṣāliḥ ibn Muḥammad al-Luḥaydān
- Shaykh Rabīʿ ibn Hādī al-Madkhalī
- Shaykh ʿUbayd ibn ʿAbd Allāh al-Jābirī
- Shaykh ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Ghudayyān
- Shaykh Muḥammad ibn ʿAbd al-Wahhāb al-Bannā

His Scholarly Commendations (Tazkiyāt)

The Shaykh Al-Allāmah Hasan Ibn Abdil-Wahhab Al-Banna stated about the noble Shaykh; Bilāl Ibn Abdil-Ghaniyy As-Sālimi:

- "You are the Muhaddith of Misr."
- "Go to the Shaykh and Muhaddith in Alexandria."
- "We have with us the Muhaddith: Bilal..."

During a period of confusion in Egypt during the Fitnah of Muhammad Ibn Hadee, the Muṣaʿfiqah spread a recording by Shaykh Hassan Abdul-Wahhab Al-Banna against Shaykh Bilāl al-Sālimī.

Seeing as Shaykh Hassan Abdul-Wahhab Al-Banna praised Shaykh Bilal both before and again after this recording took place, the criticism found therein was not accepted the Mashayekh in Egypt specifically and Salafis generally as everyone knew the circumstances through which it was brought about.

Alongside this, the Shaykh has also read and received Tazkiyāt from a number of Mashayekh specifically:

1. Shaykh Aḥmad ibn Yaḥyā al-Najmī

Under whom he read the opening portions of Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, and listened to the opening portions of the remaining four Sunan collections. Shaykh al-Najmī granted him ijāzah for these readings, as well as a general ijāzah in all of his narrations. He also read portions of the Shaykh's authored works to him directly. These authorizations are recorded in al-Laʾālī al-Durriyyah fī Jamʿ al-Asānīd al-Najmiyyah.

2. Shaykh Yaḥyā ibn ʿUthmān al-ʿAẓīm Ābādī Al-Mudarris With whom he studied Nukhbat al-Fikar along with its explanation. He frequently attended his well-attended gatherings in al-Masjid al-Ḥ.arām, including lessons on Kitāb al-Tawḥīd, al-ʿAqīdah al-Wāsiṭiyyah, the two Ṣ.aḥ.īḥ.s, Sunan al-Tirmidhī, and al-Nuzhah. The Shaykh granted him both a specific and a general ijāzah, documented in al-Najm al-Hādī fī Tarjamat al-ʿAllāmah al-Muḥaddith al-Salafī al-Mudarris ʿAẓīm Ābādī.

3. Shaykh Muḥammad ʿAlī Ādam al-Ithyūbī

Under whom he attended lessons and scholarly gatherings for over a year and six months at Dār al-Ḥ.adīth al-Makkiyyah and Masjid al-Abrār in the al-Nassāsah area of Makkah. Among the texts studied were Ṣaḥīḥ al-Nasāʾī and Sunan Ibn Mājah. The Shaykh granted him ijāzah for these studies and a general ijāzah in all narrations, recorded in Mawāhib al-Ṣamad li-ʿAbdih Muḥammad.

4. Shaykh Muḥammad Amīn al-Ḥarārī

To whom he read the opening sections of al-Sunnah in the Shaykh's home in Makkah al-Mukarramah. He also attended his tafsīr lessons at Dār al-Ḥ.adīth al-Makkiyyah for over a year. Shaykh al-Badr granted him both a specific and a general ijāzah, recorded in Muʿjam Shuyūkh al-Maqāṣid bi-Asānīd al-Funūn.

His Authored Works

Shaykh Bilāl al-Sālimī has authored several scholarly works, including:

· Al-Ḥāfil fī Fiqh al-Nawāfil [The Comprehensive Work on the Jurisprudence of Voluntary Acts of Worship] (First volume published)

· Khazāʾin al-Asrār fī Adhkār al-Mashy wa-l-Ibkār

[Treasuries of Secrets on Supplications for Walking and for Morning and Evening] (Published multiple times)

· Abrāʾu ilā Allāh min al-Jāmiyyah wa-l-Madkhaliyyah

[A Declaration of Disavowal before Allah from the Jāmiyyah and the Madkhaliyyah] (Published more than once)

· Al-Zahr al-Maṭlūl fī al-Khabar al-Maʿlūl
[The Withered Blossom on the Defective Narration] (Unpublished; four volumes completed)

· Bahjat al-Akhbār fī Fiqh al-Aḥādīth al-Qiṣār

[The Delight of Reports in the Jurisprudence of Short Hadiths]

(One volume; currently in print)

· Al-Fawāʾid wa-l-Farāʾid [Benefits and Rare Insights] (One volume; unpublished)

· Al-Fiqh al-Uṣūlī [Foundational Jurisprudence] (Concise treatise)

· Jamʿ al-Baḥrayn wa Multaqā al-Nahrayn fī Ḥifẓ al-Arbaʿīn

[The Confluence of the Two Seas and the Meeting of the Two Rivers in Memorizing the Forty] (Two volumes, question-and-answer format)

Alongside many other works that have not yet been published.

Sources

Compiled from a question-and-answer on the Shaykh's page alongside his biography published on his website.

Clarification of a Doubt

I would like to take this opportunity, as a Salafi brother residing in Egypt who was blessed by Allah to know our Shaykh, Hasan Abdul-Wahhab al-Banna, personally, to clarify a few important matters:

Firstly:

The criticism that was circulated against Shaykh Bilal, in the form of an audio recording attributed to Shaykh Hasan Abdul-Wahhab al-Banna occurred during the height of the fitnah of Muhammad ibn Hadi. After this period, the Shaykh continued to speak positively of Shaykh Bilal, and none of the Mashayekh in Egypt accepted that previous criticism due to the well-known circumstances surrounding it.

This is alongside other statements that were released during that same period which supported the position of the Muṣaʿfiqah; such statements were likewise not accepted, and this is well known among the people of Sunnah, especially the Mashāyikh and Salafis of our land.

In this regard, Shaykh Shihab ad-Deen, the son of our Shaykh Hassan Abdul-Wahhab al-Banna stated:

"*I warn against the one called Khalid Uthman, known as Abu Abdil-A'la, for taking advantage of the illness of my father, the Allamah Hasan ibn Abdul-Wahhab al-Banna, by getting him to issue statements that contradict what my father had previously stated about him. My father had already warned against him, as had the Allamah Shaykh Rabi ibn Hadi al-Madkhalī. He lies, plays with words, and exploited my father's illness and the effects of medication on his memory, deceiving him with false clarifications in order to achieve his aims.*"

(Written by Shaykh Shihab ad-Deen after Fajr on Friday, 23 Dhul-Qa'dah 1440H)

The last known position of our Shaykh and father, Shaykh Hasan Abdul-Wahhab al-Banna, was that he stood with the Kibar al-Ulama in the fitnah of Muhammad ibn Hadi and spoke well of Shaykh Bilal prior to his death. For this reason, the Mashāyikh of Egypt who also stood with the Kibar, such as Shaykh Ali al-Wasify and others, continued to cooperate with and remained united with Shaykh Bilal al-Salimi.

Secondly:

I would like to draw attention to the clear double standards currently being witnessed in two matters:

The elevation of a deviated individual such as Hisham al-Biyali, despite the major fitnah and splitting he caused in our lands, the detailed and well-known criticisms against him, and his repugnant speech regarding Shaykh Hasan Abdul-Wahhab al-Banna, even after the Shaykh's death he described our Shaykh to be ignorant of the methodology of the Salaf. More than twelve years have passed without any retraction, clarification, or repentance, yet those same individuals are attempting to belittle people who are well known upon the Sunnah in our country.

The selective use of statements made during the fitnah of Muhammad ibn Hadi, specifically taking from the speech of Shaykh Hasan Abdul-Wahhab al-Banna concerning Shaykh Bilal, while deliberately ignoring the fact that during that same period recordings were also circulated in which the Shaykh spoke against others. None of this speech was accepted due to the

circumstances already mentioned and due to the Shaykh's later clarification.

Allah is my witness that the final phone call I had with the Shaykh, may Allah have mercy upon him, regarding this matter, he clearly stated that the truth was with the Kibar and not with Muhammad ibn Hadi. I refuse to remain silent while the speech of the Shaykh and these recordings, well known to all, are used in an insincere and disingenuous manner.

The dawah in Egypt already faces severe challenges as it is!

All of the above is known to the Mashayekh of Sunnah in Egypt and the Salafis, and they can be asked about it and I conclude with the statement of Abu Zuraa ad-Dimashqi, who said:

"*I said to Abu Abdullah Ahmad ibn Hanbal: 'O Abu Abdullah, what do you say concerning Saeed ibn Basheer?*"

He replied: 'You are more knowledgeable of his affair.'" (Tareekh Abi Zuraa, 1/540)

Written by Abu Sarah Ahmed Yousef Elarabi on the 29th of Rajab 1447 coinciding with the 18th of January 2026, Cairo, Egypt.

All praise is due to Allāh. We praise Him, seek His aid, and seek His forgiveness. We seek refuge in Allāh from the evils [***Shurūr***] of our own souls and from the evil consequences [***Sayyiʾāt***] of our deeds. Whomever Allāh guides, none can misguide; and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allāh alone, having no partner, and I bear witness that Moḥammad is His servant and His Messenger. May Allāh send prayers upon him, upon his family, his Companions, and those who remain loyal to him, and may He grant abundant salutations of ***Salām***.

To proceed:

Indeed, among the gravest afflictions by which the ***Daʿwah*** has been tried in this age is the mixing of truth with falsehood [***Ikhtilāṭ al-Ḥaqq bi-l-Bāṭil***], and the donning of the slogans of the ***Sunnah*** upon other than its true guidance, until some people have come to speak in the name of ***as-Salafīyah***, while being among those furthest removed from its foundations [***Uṣūl***], in justice [***ʿAdl***], fairness [***Inṣāf***], unifying the word [***Jamʿ al-Kalimah***], and warning against division and partisanship [***Taḥdhīr min al-Furqah wa-t-Taḥazzub***].

Indeed, among the legal obligation [***Wājib ash-Sharʿī***] indicated by ***al-Kitāb wa-s-Sunnah***, and trodden by the Imams of guidance [***Aʾimmah al-Hudá***], is clarifying the truth [***Bayān al-Ḥaqq***] when confusion and dubiosity [***Ishtibāh***] arises, and exposing error [***Kashf al-Khaṭaʾ***] when it appears, especially when that leads to misguiding the people [***Taḍlīl an-Nās***], tearing apart the ranks [***Tamzīq aṣ-Ṣaff***], or dragging and leading

into tribulations [***Jarr al-Fitan***] that harm both religion and worldly life [***ad-Dīn wa-d-Dunyā]***.

Allāh {تَعَالَى} said:

﴿لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

"*You must surely make it clear to the people and not conceal it*."
(***Sūrah Āl ʿImrān***, 3:187)

Accordingly, this statement [***Bayān***] does not proceed from whim [***Hawá***], spiteful vindication or the vindication of oneself or a faction [***Intiṣār li-Nafs aw Ṭāʾifah***]. Rather, it is sincere counsel [***Nuṣḥ***] for Allāh, His Book, His Messenger, the leaders of the Muslims [***Aʾimmah al-Muslimīn***], and their common folk [***ʿĀmmah***]. It is also the fulfillment of the duty of clarification [***Wājib al-Bayān***], and a defense and protection of the *Salafī* methodology, lest it be distorted, exploited for personal ends [***Maʾārib Shakhṣīyah***], or taken as a ladder to leadership and prominence [***Zaʿāmah wa-Riʾāsah***]. So, I say, and with Allāh lies success:

First: Concerning the Root of the Division [*Aṣl al-Furqah*] and the One Who Ignited It

Among the greatest forms of deceptive obfuscation [***Talbīs***] is for the very one who was the cause of splitting the ranks [***Shaqq aṣ-Ṣaff***] to clothe himself in the garb of the sincere and compassionate adviser [***Thawb an-Nāṣiḥ al-Mushfiq***].

The witnessed reality [***al-Wāqiʿ al-Mashhūd***] is that the division [***Taqsīm***] of the ***Salafiyīn*** into "***Ṣaʿāfiqah***" and "***Muṣaʿfiqah***" was nothing but an explicit call to partisanship and fragmentation [***at-Taḥazzub wa-t-Tasharrudhum***] from Moḥammad b. Hādī al-Madkhalī, may Allāh deal with him according to His justice, after the methodology [***Manhaj***] had been established upon unifying the word [***Jamʿ al-Kalimah***] upon the ***Kitāb wa-s-Sunnah*** according to the understanding of the pious predecessors [***Fahm as-Salaf***], and had been enjoying affection and mercy [***Ulfah wa-Raḥmah***], despite the refutations [***Rudūd***] directed against the opponents [***Mukhālifīn***].

So how can division [*Furqah*] be condemned by the very one who had the greatest share in causing it?

It is not hidden from anyone possessing sight and discernment that his pursuit of leadership, prominence, and succession [***Ṭalab az-Zaʿāmah wa-r-Riʾāsah wa-l-Istikhlāf***] was the cause of that and its very foundation. He made himself into a central axis [***Miḥwar***] around whom loyalty and disavowal were made to revolve, and he opened the door to a tremendous tribulation [***Fitnah ʿAẓīmah***], which, by the praise of Allāh, was extinguished by our scholars [***ʿUlamā***], headed by Rabīʿ and ʿUbayd, may Allāh have mercy upon them both.

Second: Concerning the Claim to Monopolize *Salafiyah* and the Portrayal of Opponents [*Taṣwīr al-Mukhālifīn*]

In the speech [***Kalām***] of Moḥammad b. Hādī al-Madkhalī there is manifest deceptive obfuscation [***Talbīs Ẓāhir***] upon his followers [***Atbāʿ***],

in that he portrayed the "***Salafīyīn***" as being himself and those with him, and that whoever is beside them falls outside this description. This is among the sweeping claims without proof [***Daʿāwá ʿArīḍah bilā Burhān***].

The truth, in which there is no ambiguity, is this: we do not bash or vilify persons [i.e. ***Ṭaʿn***] merely for the sake of attacking them, nor do we cast anyone down [***Nusqiṭ***] because of whims and desires [***Ahwāʾ***]. Rather:

> **1.** We clarify the error with evidence [***Nubayyin al-Khaṭaʾ bi-d-Dalīl***].
> **2.** We refute the one who errs [***Narudd ʿalá al-Mukhṭiʾ***], whoever he may be.
> **3.** We neither show favoritism [***Muḥābah***] nor engage in flattery [***Mujāmalah***] at the expense of the religion, just as it came in the ***Ḥadīth***:

إنما هلك الذين قبلَكم، أنهم كانوا إذا سرق فيهمُ الشريفُ تركوه، وإذا سرق فيهمُ الضعيفُ أقاموا عليه الحدَّ

"*Indeed, those before you were only destroyed because when the noble person [**ash-Sharīf**] among them stole, they left him, but when the weak person [**aḍ-Ḍaʿīf**] among them stole, they carried out upon him the prescribed punishment [**al-Ḥadd**]...*"

Thus, our methodology [***Manhaj***] is justice with both the one who agrees [***al-Muwāfiq***] and the one who opposes [***al-Mukhālif***].

It is not the sanctification of personalities [***Taqdīs li-l-Ashkhāṣ***], nor partisan loyalty [***ʿAṣabīyah***] for them at the expense of the religion.

Third: Concerning His Reversal of Realities [*Qalb al-Ḥaqāʾiq*] and His Placing of Everyone Upon One Scale

The attempt to gather differing parties into a single basket [***Jamʿ al-Mukhtalifīn fī Sallah Wāḥidah***], and to insinuate that they consume one another, is a deliberate deceptive obfuscation [***Talbīs***], intended to obscure the difference between one who refutes errors out of sincere counsel [***Nuṣḥ***] and preservation of the methodology [***Ṣiyānah li-l-Manhaj***], and one who lays the foundations of division and inflames it.

When we respond to errors [***Akhaṭāʾ***] and deviations [***Inḥirāfāt***], we do so only as protection and preservation of the religion [***Ḥimāyah wa-Ṣiyānah li-d-Dīn***], and as a means of repelling those deviations that have dragged with them immense calamities [***Waylāt ʿAẓīmah***], to the point that in some lands they led to the shedding of blood [***Irāqah ad-Dimāʾ***], and nearly shook the stability of lands [***Istiqrār al-Bilād***] and split them apart. So are we to remain silent merely because, according to your claim, they are "from our own group"? **Or are we to show favoritism [*Muḥābah*] to them out of fear of the gloating [*Shamātah*] of your faction?**

Allāh {تَعَالَىٰ} said:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ۝ كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

"*Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd and ʿĪsá, son of Maryam. That was because they disobeyed and used to transgress. They would not forbid one another from the condemned evil [al-Munkar] which they had committed. Evil indeed was what they used to do.*" [***Sūrah al-Māʾidah***, 5:78-79]

In this is a clear proof [***Dalīl***] that abandoning the condemnation of evil [***Tark Inkār al-Munkar***] is a cause for collective punishment [***al-ʿUqūbah al-ʿĀmmah***], and that carrying out the duty of sincere counsel and denouncement [***Wājib an-Nuṣḥ wa-l-Inkār***] is among the great symbols of the religion [***Shaʿāʾir ad-Dīn al-ʿAẓīmah***].

Thus, silence [***Sukūt***] in the face of error [***Khaṭaʾ***] is betrayal [***Khiyānah***], and clarification is an obligation [***al-Bayān Wājib***].

Fourth: Concerning Selectivity in Positions [*Intiqāʾīyah al-Mawāqif*] and Riding the Wave [*Rukūb al-Mawjah*]

Among the manifest forms of deceptive obfuscation [***Talbīs***] on the part of Moḥammad b. Hādī al-Madkhalī, may Allāh deal with him according to His justice, is that he exploits the existing disagreement [***Khilāf***] in order

to persuade his followers of the correctness of his previous positions [***Mawāqif***], even though the reality of the matter does not go beyond a partial agreement [***Muwāfaqah Juzʾīyah***] in some names [***Asmāʾ***] or some incidents [***Waqāʾiʿ***], not in the foundational principles [***Uṣūl***] nor in the methodology [***al-Manhaj***].

Then, beyond that, he appropriates our evidences [***Adillah***], transmits our refutations [***Rudūd***], and attaches them to his issue [***Qaḍīyah***], even though they were not originally built upon it. He then makes them into a testimony [***Shāhid***] for something other than that for which they were originally advanced. This is from the reversal of indications [***Qalb ad-Dalālāt***] and the distortion of intended meanings [***Taḥrīf al-Maqāṣid***].

So what has really occurred, in truth, is the instrumentalization of refutations that were written for the preservation of the methodology, and their harnessing in support of a claim [***Daʿwá***] founded upon a prior dispute [***Khuṣūmah Sābiqah***], namely, who is to succeed Rabīʿ [al-Madkhalī], while simultaneously giving his followers the false impression that this partial agreement amounts to a complete vindication and clearance [***Taṣwīb Kullī***] of his horrible tribulation [***Fitnah al-Maqītah***].

This path [***Maslak***] is a form of scholarly cunning [***al-Makr al-ʿilmī***] that confuses the common people [***ʿAwāmm***], and fixes in their souls unregulated convictions [***Qināʿāt Ghayr Munḍabiṭah***], especially when it is built upon selectivity and fragmentation [***Intiqāʾ wa-Tajziʾah***] for the sake of personal considerations and interests [***Ḥisābāt Shakhṣīyah***], and not upon a complete and just presentation of the realities [***Ḥaqāʾiq***] to

safeguard the methodology.

The true methodology [*al-Manhaj al-Ḥaqq*] rejects all of that, for it stands upon:

> **1.** returning the evidences [***Adillah***] to their proper context [***Siyāq***],
> **2.** distinguishing **[*Tafrīq*]** between partial agreement [***al-Ittifāq al-Juzʾī***], and foundational principle [***Aṣl***],
> **3.** justice in judgment [***al-ʿAdl fī al-Ḥukm***], without exploiting tribulations [***Istithmār al-Fitan***] or instrumentalizing disagreements [***Tawẓīf al-Khilāfāt***] for personal interests [***Maṣāliḥ Shakhṣīyah***].

Allāh {تَعَالَى} said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ﴾

"*O you who believe, stand firmly for justice [al-Qisṭ].*" (***Sūrah an-Nisāʾ***, 4:135)

Truth is not established through deceptive obfuscation [***Talbīs***], nor is methodology built upon selective appropriation in the service of personal interests. Rather, it is established through truthful clarification [***al-Bayān aṣ-Ṣādiq***] and the just balance [***al-Mīzān al-ʿĀdil***], **even if that be against oneself or one's nearest relative.**

Fifth: Concerning the Reality [*Ḥaqīqah*] of Our Methodology [*Manhaj*] in Refutation [*ar-Radd*]

We, by the praise of Allāh, are upon a firmly established foundation [***Aṣl Rāsikh***] and a clear and outstanding methodology [***Manhaj Wāḍiḥ Shāmikh***]. **It does not change with the changing of men [*ar-Rijāl*],** nor does it shift with changing circumstances [***al-Aḥwāl***].

We refute falsehood [*al-Bāṭil*] wherever it is found and in whomever it is found. In the cause of Allāh, we are not deterred by the blame of any stern critical blamer [***Lawmah Lā'im***]. No partisan loyalty [***ʿAṣabīyah***] inclines us, no kinship [***Qarābah***] sways us, and **no reverence for a name or status** silences us.

We weigh men by the truth [*al-Ḥaqq*], and we do not weigh the truth by men [*ar-Rijāl*]. Whoever agrees with the evidence [*Wāfaq ad-Dalīl*], we accept him. Whoever opposes it, we reject his statement, whoever he may be.

We do not show favoritism [*Muḥābah*] to a *Shaykh* because of his standing, nor to a group [*Jamāʿah*] because of its numbers. Rather, the religion of Allāh is far greater in our estimation, and the truth [*al-Ḥaqq*] is more honored within our souls.

We have engaged extensively in refutations [***Rudūd***], not only against ʿArafāt and his Southern Transitional faction [***Ḥizb al-intiqālī al-Janūbī***], but against many others besides them as well, not out of whim [***Hawá***] or

self-vindication, but out of protective jealousy [***Ghayrah***] for the ***Sharīʿah***, preservation of the methodology [***Ṣiyānah li-l-Manhaj***], and defense of the sanctity [***Ḥiyāḍ***] of the ***Sunnah***, upon the path of the Imams of guidance [***Aʾimmah al-Hudá***] in critical evaluation and accreditation [***al-Jarḥ wa-t-Taʿdīl***]. They would clarify error [***Khaṭaʾ***], warn against missteps [***Zalal***], as sincere counsel to the Muslim world [***Nuṣḥ li-l-Ummah***], and preservation of the religion [***Ḥifẓ li-l-Millah***].

This is our path [***Sabīl***], from which we do not deviate, and this is our covenant [***ʿAhd***], which we do not betray.

We ask Allāh for steadfastness [***ath-Thabāt***] and sincerity [***al-ikhlāṣ***], and that He make our words [***Aqwāl***] and deeds [***Afʿāl***] purely for Him alone, having no partner. Indeed, He is the Guardian [***Walī***] of that and fully capable of it [***al-Qādir***].

Written by:
Abū al-ʿAbbās Bilāl b. ʿAbd al-Ghanī as-Sālimī, may Allāh pardon him
Monday, 25 *Shawwāl* 1447H